

✓ THE 18. Oct. 9. 3.
S P E E C H

OF
Henry Sacheverell, D. D.

UPON HIS R.

[IMPEACHMENT]

AT THE
Bar of the House of Lords,

IN

WESTMINSTER-HALL,

MARCH 7. 1709.



L O N D O N, Printed in the Year 1710.

W. Husgrave.

Just Publish'd,

Collections of Passages Referr'd to by Dr. HENRY SACHEVERELL in His Answer to the Articles of His Impeachment: Under Four Heads; I. Testimonies Concerning the Doctrine of Non-Resistance to the Supreme Powers. II. Blasphemous, Irreligious, and Heretical Positions lately publish'd. III. The Church, and Clergy Abus'd. IV. The Queen, State, and Ministry reflected upon.



To the RIGHT HONOURABLE
The Lords Spiritual and Temporal
In PARLIAMENT Assembled.

May it Please YOUR LORDSHIPS,

*I*t hath been my Hard Fortune to be Misunderstood, at a time when I endeavour'd to Express my self with the utmost Plainness; even the Defence I made at YOUR LORDSHIPS Bar, in hopes of Clearing the Innocence of my Heart, hath been grievously Misrepresented. For which reason I have humbly Presum'd to Offer it in This manner to YOUR LORDSHIPS Perusal.

MY LORDS, These are the very Words I spoke to YOUR LORDSHIPS. I hope they are so Plain, and Express, as not to be capable of any Misconstruction: and may I so find Mercy at the Hands of God, as they are in every Respect, entirely Agreeable to my Thoughts, and Principles.

I am,

MY LORDS,

YOUR LORDSHIPS most Obedient,

and most Dutiful Servant,

*W*HENRY SACHEVERELL.

MY LORDS,

THE Defence made by My Council has been so Full, and Particular, and the Trial it self drawn out into so Great a Length, that I should not Add to YOUR LORDSHIPS Trouble by saying any Thing for My Self, did I not think that in such a Cause, as This, (wherein the Doctrine of Our Church, the Dignity of That Holy Order, to which I belong, and even the Common Interest of Christianity it self are so nearly Concern'd) it becomes Me not to be altogether Silent.

For, MY LORDS, it has been Own'd by some of the Managers for the Honourable House of Commons, that tho' I am the Person Impeach'd, yet My Condemnation is not the Thing principally Aim'd at. I am, it seems, an Insignificant Tool of a Party, not worth Regarding; the Avow'd Design of My Impeachment is, by the Means of it to procure an Eternal and Indelible Brand of Infamy to be fixt in a Parliamentary way, on All those, who Maintain the Doctrine of Non-Resistance, and to have the Clergy directed what Doctrines they are to Preach, and what not. And therefore, as Insignificant as I am in my Self, yet the Consequences of My Trial, (if rightly Represented to YOUR LORDSHIPS by some of Those Gentlemen) are of the highest Moment, and Importance.

Since I am the Unfortunate Occasion of bringing these Matters in Judgment before YOUR LORDSHIPS, it will be hove Me, I think, after what has been Pleaded in My Behalf by My Council Learned in the Law, to say somewhat also for My Self, in order to Clear the Innocence of My Intentions, and Remove that Load of Guilt and Infamy, which may be laid upon Me, should YOUR LORDSHIPS Determine, (as, I Trust in God, You will not) that the Articles of Impeachment Exhibited, have been made Good against Me.

With YOUR LORDSHIPS Permission then, I shall lay before

before You, some few *General Remarks* which in my humble Opinion may be added to what *My Council* have already Observ'd, concerning the Methods taken by the Managers for the Honourable House of Commons, to Prove and Support the *Articles* of their Charge. And shall then with YOUR LORDSHIPS Leave say somewhat severally to the *Articles* themselves, which may serve to Remind YOUR LORDSHIPS of what my *Council* before Offer'd more at large, and with Greater Advantage.

MY LORDS, the Charge brought against Me in these *Articles* is of a very *High*, and *Heinous* Nature; and had it been as *Clearly Made out*, as it has been *strongly Affirm'd*, it would justly have Expos'd Me to a very Severe Sentence. But the more *Heinous* the Charge is, the more *Evident* and *Undeniable*, I should think, the *Proof* ought to be. And how, MY LORDS, has this Charge been Supported in the Several *Articles* of it? By *Plain*, *Dire&t*, and *Express* Passages produc'd, and read to YOUR LORDSHIPS out of my *Sermons*; or by *Intendments*, *Unnecessary Implications*, and *Strain'd Constru&tions*? By laying *Entire Sentences* before YOUR LORDSHIPS, and Relying upon what was *Mani&festly contain'd* in Them; or by *Piecing Broken Sentences*, and *Conjoining Distant and Independent Passages*, in order to Make Me *Speak*, what I never *Thought of*?

I am Unacquainted, MY LORDS, with the Methods of *Legal Proof*, and little thought I should have had *This Occasion* of Enquiring into Them. But, as far as I am able to Comprehend any thing of This Nature, I should think, that there cannot be a *Clearer Indication* that I am not Guilty of having Asserted what I am Charg'd by the several *Articles* to have said, than that so *many Hours Learning* and *Eloquence* have been Employ'd in Proving Me to have said it. Had I *really Affirm'd* those Propositions for which I am Accus'd, My *Sermons* being before YOUR LORDSHIPS, the Places wherein such Propositions were directly Contain'd, might have been referr'd to, and Read, with the same Ease as *My Council* referr'd to the Passages contain'd in the several *Writings*, and *Sermons* of the Reverend Fathers, and Other Eminent Divines of Our Church, wherein They *Taught the Doctrine of Non Resistance* in the same Extent

tent as I Maintain'd it, or in Terms much Stronger.

These Passages, produc'd by *My Council*, were barely Read to YOUR LORDSHIPS: No Argument, no Colours were us'd, because *None* were Necessary to prove what Propositions were laid down in those Passages; Whereas to Prove Me Guilty of having Asserted what is laid to my Charge, after my *Sermon* and *Prefaces* were Read to YOUR LORDSHIPS, much *Art*, and *Industry* were us'd to Persuade YOUR LORDSHIPS, that such Assertions were *really* Contain'd in Them.

MY LORDS, when my Words were Capable of Two Senses, the *Worſt*, and most *Invidious*, tho' at the same time the most *Strain'd*, and *Unnatural Construction*, has been always made of Them. Nay, when My Words were so *Plain* and *Express*, that it was *Impossible* to put any *Criminal Glosses* or *Colours* upon them, I have been Accus'd of Meaning the *Direct contrary* to what I have said: And when I press'd the Duty of *Allegiance to the QUEEN*, YOUR LORDSHIPS were told, that it was most *certain*, I Meant the *treiender*.

To *Aggravate* My Guilt, I have been Accus'd not only for what I am *Suppos'd* to have said, but for what I am Allow'd *not* to have Said: not only for what I have taken Notice of in My *Sermons*, but for what I have *pass'd* by *Unobserv'd*: I have been Charg'd with *Negative Crimes*; as if what I Omitted to say, had been Omitted with *Design*, and My *Silence* it self were *Criminal*.

These, MY LORDS, are the Methods, that have been made use of to Prove Me Guilty of *Crimes*, which, if Prov'd, might *Affet* my *Liberty* and *Fortune*; No favourable *Allowances* have been made to a *Minister of the Gospel*, Discharging the *Duty* of his *Function*, and Rebuking *Vice* and *Irreligion* with an *Honest* and *Well-meant Zeal*, but sometimes perhaps carrying Him into Expressions too Open, and Unguarded. I could Add, MY LORDS, if such a Complaint might not be Thought *Improper* from *One* in *My Circumstances*, that, in the Course of my Accusation, I have been Stil'd a *Criminal*, and Treated as *Such* by some of these *Honourable Gentlemen*, with a Degree of *Scorn*, and *Indignity*, from which I hop'd my *Sacred Profession*, my *Present Unhappy Condition*, and a Regard to this *Solemn* and *Awful Judicature* might have Screen'd Me. But,

But, MY LORDS, I lay aside all Complaints of This Nature, and with YOUR LORDSHIPS Leave shall proceed to make some few, short Observations upon the several Branches of the Charge Exhibited against Me.

I am Charg'd, MY LORDS, in the First Article, with having Maintain'd, *That the Necessary Means us'd to bring about the Late Happy Revolution were Odious and Unjustifiable*; in Proof of which it has been urg'd, that I have in General Terms asserted, *the Utter Illegality of Resistance to the Supreme Power upon any Pretence whatsoever*. MY LORDS, The Resistance in That Passage by Me Condemn'd, is no where by Me Applied to the Revolution; nor is it Applicable to the Case of the Revolution, the Supreme Power not being then Resisted.

MY LORDS, I neither expressly Apply'd My Doctrine of Non-Resistance to the Case of the Revolution, nor had I the least Thoughts of Including the Revolution under My General Assertion. I express'd This Doctrine in the same General Terms in which I Found it Deliver'd by the Apostles of Christ. I Taught it as I had Learnt it, from the Homilies of Our Church, and as I was Injoin'd to Teach it, by the Articles of Our Religion. I us'd no Other Language, than what had been Us'd by Our First Reformers, by a Continued Series of Right Reverend Prelates, and Other Celebrated Divines now with God, and by Many of those Venerable Fathers, before whom I stand, and what is perfectly Agreeable to the Laws, and Statutes of this Realm. I had Little Reason to Apprehend that I could ever have been Accus'd by the Gentlemen of the House of Commons to YOUR LORDSHIPS as a Criminal, or as an Asperser of the Memory of the Late King, for Preaching This Doctrine; when Others, who Preach'd the Same Doctrine, in the Same Terms, before Their Late Majesties, before Our Present Gracious Sovereign, (whom I pray God long to Preserve!) before Each House of Parliament, before This very House of Commons, have Met with Publick Approbation: But since it is My Singular Misfortune to be Accus'd, for what Others have Receiv'd Thanks, in some Instances convey'd to Them, by several of the Managers Themselves, I do with all humble Confidence rely upon YOUR LORDSHIPS Justice; not

doubting but that the Learned the Judges, if thought Necessary to be Consulted, will Declare, what I have in This Case Asserted, to be Warranted by Law, and the Right Reverend the Bishops will affirm it to be the Doctrine of the Gospel.

The Doctrine I preach'd being the Doctrine of the Homilies of Our Church, not express'd only in a Few particular Passages of those Homilies, but perfectly Agreeable to the whole Tenor, the main Scope and Design of them; And those Homilies being Establish'd by the Thirty Nine Articles, as containing Godly and wholesome Doctrine; and those Articles being confirm'd by the 13. of Qu. Eliz.; and that Statute being made Perpetual, and Fundamental to Our Constitution by the Late Act of Union; I leave it to YOUR LORDSHIPS to consider, how far the Condemnation of Me on the Account of That Doctrine, may Affect, and Shake the present Frame of the British Constitution, in Church, and State, and tend to Dissolve the Union of the Two Kingdoms.

MY LORDS, upon the Second Article, I would humbly pray YOUR LORDSHIPS to consider, that I have no where in my Sermon shewn any the least Dislike of the Indulgence Granted by Law to Dissenters; that, on the contrary, I have Declar'd My Approbation of it in the most express Terms imaginable, which I beg leave once more to repeat to YOUR LORDSHIPS out of My Sermon Preach'd at St. Paul's. I would not (I there say) be Misunderstood, as if I intended to cast the least Invidious Reflection upon That Indulgence, which the Government hath Condescended to give them; which I am sure, all Those, who Wish well to Our Church, are ready to Grant to Consciences truly scrupulous; let them Enjoy it in the full Limits the Law hath Prescrib'd.

MY LORDS, This then was, and still is, My sincere Opinion, nor am I conscious that I have utter'd one Word Inconsistent with it. I have indeed Blam'd, and perhaps with some Warmth, and Earnestness Blam'd, the Abuses, which Men of no Conscience, have made, of the Legal Exemption, granted to Consciences truly scrupulous: nor could I think that those Reprehensions of Mine, would have drawn upon Me the Displeasure of any Sincere Christian, which were Level'd against Hypocrites, Socinians, Deists, and such as, under

under the Umbrage of That *Act*, which permits Protestant Dissenters, and those Only, to serve God, every Man in his Own way, think themselves at Liberty to be of no Protestant Congregation, of no Religion at all. I will farther ingenuously Own to YOUR LORDSHIPS, that I had in my Eye some *Abuses* made of That *Act* by the Dissenters themselves; who, I am told, do (both *Pastors*, and *People*) rarely Observe the *Qualifications* prescrib'd by That *Act*; and who Erect *Seminaries* for Educating Youth in *Principles* opposite to the *Doctrine*, *Discipline*, and *Worship* of Our *Church*: whereas That *Act* was intended for the Ease of Those, whose Minds through the Unhappy Prejudices of Education, were already Estranged from the *Church*; not, as I humbly conceive, to Indulge Men in taking the most effe-ctual Methods to Propagate, and Perpetuate their *Schism*.

MY LORDS, of any Favours to Dissenters Granted, or Intended by the *Law*, I have no where Complain'd; of Toler-ation, a word unknown to Our *Laws*, and Implying, as I am inform'd, much more than Our *Law-Givers* Design'd, if I have said any thing *Offensive*, I may, I hope, reasonably Presume, that it will not be Judg'd by YOUR LORDSHIPS in any wise to Reflect on That *Act of Exemption*, which I have spoken of in *Terms*, no ways, I think, Misbecoming a *Good Subject*, or betraying any want of *Christian Moderation*. Nor is there, MY LORDS, any want of it, I conceive, in Affirming that *this Act*, which Relieves some Dissenters from *Legal Punishments*, to which they were before Ob-noxious, hath not any ways Alter'd the *Nature of Schism*, or Extinguish'd the *Obligations to Church-Communion*; which is an *Evangelical Duty*, incumbent on All Christians, by the *Rules of the Gospel*, Antecedent to all *Secular Laws*, and can by no *Human Power* be Dispens'd with. If the *Church of England*, MY LORDS, imposes no *Un-lawful Terms of Communion*, as She certainly does not, then All *Separatists* from Her *Communion*, will, notwithstanding the *Indulgence*, continue to be *Guilty of Schism*; The Consequence of which *Guilt*, may still rest upon their *Souls*, however it may cease to Affect their *Bodies*, or *Estates*. For as no *Human Law* can render That *Lawful* which God hath *Forbidden*; so neither can it make That *Void*, which God hath *Commanded*.

Mx

MY LORDS, I am Accus'd, under this Head, of Maintaining, that it is the Duty of Superior Pastors to Thunder out their Ecclesiastical Anathema's against Persons Intitul'd to the Benefit of the Toleration; I hope, it hath evidently appear'd to YOUR LORDSHIPS, that I Advance no such Position. Sure I am, that My Words do not in themselves carry such a Meaning, nor does the Connexion of My Discourse require That Sense, or easily Admit it. Schismaticks, MY LORDS, are not the Only Persons, against whom Ecclesiastical Censures may be Denounced; the Works of Darkness, which I referr'd to, as fit to be Reprov'd, in that Part of my Sermon, where I speak of These Censures, are of the same kind with Those mention'd by the Apostle, whose Words I produc'd, All Lewd, and Immoral Practices; Against these, MY LORDS, and against Heresies, and Blasphemies, (a Black Catalogue of which has been Display'd before YOUR LORDSHIPS) I thought the Anathema's of the Church would be well employ'd; such Anathema's, I doubt not, MY LORDS, would be ratified in Heaven, and would, therefore by any Power on Earth, be Irreversible.

As to *Archbishop Grindal*, tho' I may seem to have us'd some undue Asperity of Expression concerning him, yet I charg'd him with nothing but what I had good Grounds for, from *Our Historians*: It hath been made appear to YOUR LORDSHIPS, that, on the Account of His Remissness in Church-Government, He liv'd and dy'd under the High Displeasure of *Q. Elizabeth*; and whether therefore He, or *That Glorious Queen*, shall bear the Blame of his Disgrace and Sufferings, is with all Humility submitted to YOUR LORDSHIPS.

I hope, MY LORDS, I stand Clear in Your Opinions, of the Charge advanc'd against Me, in the *Two First Articles*; and as My Own Conscience Acquits, so I trust YOUR LORDSHIPS will Acquit Me, of whatever is laid to My Charge in the *Third*.

MY LORDS, I neither have Suggested, nor do in My Conscience Believe, that the Church is in the least Peril, or Adversity from HER MAJESTY's Administration. So far am I from any such Thoughts, that I am entirely satisfied of HER being a most Affectionate Nursing-Mother to it. But I hope I may say without Offence, that the Church may

be in Peril from *Other Causes*, without any Reflection upon HER MAJESTY's Government, or any Contradiction to HER Royal Proclamation, and the Resolution of Both Houses of Parliament, Four Years ago. If the Church be in Danger, when the *Christian Religion* is evidently so, I hope it will be thought no Crime to say, it has scarce ever been in Greater Danger than it is now, since Christ had a Church upon Earth. For besides that Deluge of Prophaness, and Immorality, which overspreads the Whole Kingdom; besides the Variety, and Growing Strength of those Schisms which Weaken and Divide us, and of those Heterodox Opinions, and Damnable Heresies, which are daily Published and Propagated among us; I verily Believe, that never were the Ministers of Christ so Abus'd, and Vilify'd, never was the Divine Authority of the *Holy Scriptures* so Arraign'd, and Ridicul'd, never were Infidelity, and Atheism it self so Impudent, and Barefac'd, never were such horrid Blasphemies Printed in Any *Christian State*, from the Foundation of Christianity to this Day.

Out of the many Instances of this Kind, which, being ready at hand, I could have produc'd to YOUR LORDSHIPS, I have Selected a Few only; but Those such, as I am perswaded, YOUR LORDSHIPS could not hear without Horror and Astonishment. Pardon me, MY LORDS, if My Apprehension of the sad Consequences We may expect from such *Crying Abominations*, have forc'd from me some Expressions, which upon a *Less Occasion* might seem too harsh, and vehement. A Man that Dreads no Danger from such *Unparallell'd Iniquities*, that do as it were *call down* God's severest Judgments upon That Poor Church, and Nation, wherein they are *Openly* and *Daringly* Committed, must be *Dead* in his *Love* for his *Country*, and *Religion*. If I have Disclos'd such a *Frightful*, and *Detestable Scene* of Impiety, which by reason of YOUR LORDSHIPS High Stations, and Great Employments, might possibly lie Undiscover'd to Your Sight before; I shall think My self *Happy*, whatever shall Befal Me, if I may by God's Grace become the *Mean Instrument*, of putting a stop to That Overflowing of *Ungodliness*, and *Blasphemy*, which as yet no Laws, no Proclamations, how well soever Design'd, and how

how often soever Repeated, have been Able to Restrain.

Nor ought I, MY LORDS, to Forget, tho' it was Forgotten by the Honourable Managers, Another Ground of Danger arising to This Church from the Attempts of Popish Emis-
saries, by Me mention'd, I hope without the Least Offence, in My Sermon at St. Paul's, where I say, *It were highly to be wish'd that Those Excellent Laws, made for the Defence, and Security of the Church, were at present put strictly in Execution; for the Roman Catholick Agents, and Missionaries, that swarm about this Great City, as 'twere in Defiance and Contempt of them, were never more Busie in making Proselytes to their Superstition and Idolatry, and Perverting and Debauching HER MAJESTY's Subjects in every Corner of Our Streets.* I have not, MY LORDS, been called upon to Prove the Truth of This Passage, nor has it been Reckon'd among the False Insinuations I have made that the Church is in Danger. I pray God, the Church may be in no Danger, upon any of These Accounts! HER MAJESTY, YOUR LORDSHIPS, and the Commons, have indeed provided against these Dangers by Wholesome Laws, and I hope, I did not Exceed the Limits of my Function, when, being call'd to Preach before Magistrates, I Exhorted Them to Prevent these Dangers, by putting those Laws strictly in Execution.

Just had been the Indignation of the Honourable House of Commons, Just would be YOUR LORDSHIPS most severe Re-
sentments, if by any Parallel by me drawn, I had Insinuated that the Members of Both Houses, who Pass'd the Vote concerning the Safe and Flourishing Condition of the Church, had been then Conspiring its Ruin; I have already Purg'd My self from This Imputation, by Observing, that the Par-
allel, ascrib'd to Me, Implies, that They who Voted King Charles the First to be out of Danger, and those who Con-
spir'd his Death, were the very same Persons, whereas it is certain they were not; for, MY LORDS, the Vote about the King's Safety was Pass'd by Lords and Commons an Year and half before His Execrable Murther, which had been Contriv'd by the Army, and was Perpetrated by a Pretended Ordinance of a small Remnant of the House of Commons (not a Tenth Part of the Whole) after the Rest of the Mem-
bers

bers had been Imprison'd, or Secluded, and without the Concurrence of the House of Peers, who totally Rejected it. You have had, MY LORDS, a very Different Representation of This Fact made by One of the Learned Managers: but this, MY LORDS, is the Real Truth, as recited in the *Act of Parliament for the Attainder of the King's Murtherers*; and is an Evidence, that I could not possibly mean by any Odious Parallel to Insinuate, that the Members of Both Houses, who Pass'd the Vote concerning the Safety of the Church, were then Conspiring its Ruin.

I humbly crave YOUR LORDSHIPS Patience yet a little farther, whilst I speak to what is Alledg'd in the *Fourth Article*, which Charges Me with many Crimes of a very High and Flagrant Nature; None of which have been Endeavour'd to be Prov'd upon Me, otherwise than from Suppos'd Suggestions, and Undetermin'd Expressions; and I must still, with YOUR LORDSHIPS Leave, humbly Insist upon it, that where the Expressions are Doubtful, there the Favourable Sense is always to be Preferr'd.

After all that has been said by the *Learned Managers for the Commons*, What Minister of State, I beseech YOUR LORDSHIPS, have I been Prov'd to Reflect upon, Directly, or Indirectly? Where, and How do I, by any Suggestion Charge HER MAJESTY, or Those in Authority under HER, with a General Male-Administration? How do I persuade HER Subjects to keep up a Distinction of Parties, and Factions, while I Reprove Those who Divide Us by Knavish Distinctions, and while I persuade My Fellow-Subjects to Lose and Forget them? How is it possible, I should Stir up the People to Arms and Violence, when I am endeavouring to Convince Them of the Utter Illegality of Resistance upon any Pretence whatsoever? These Things, MY LORDS, seem to be Inconsistent, unless a Man may be thought a Rebel for Recommending Loyalty, or Seditious for Preaching against Sedition.

I remember indeed, at the Opening of this Charge against me, that *One of the Managers for the House of Commons*, much saf'd to Offer his Charitable Assistance towards Reconciling this Seeming Inconsistency; for He was pleas'd to suppose that, when I spake against Resisting the Sovereign, I had

I had not Our Gracious Queen, but some Other Person in Veiw; and that I might therefore agreeably to My Principles of Non-Resistance, stir up the People to Arms and Violence against HER SACRED MAJESTY. YOUR LORDSHIPS will once more pardon My Earnestness, if I call God to witness, that I utterly Deteſt any ſuch Traiterous Intention; and I ſhould in my Own Opinion be Unworthy of the Name of a Christian, if I could give my ſelf leave to caſt ſuch a Black, and Groundleſs Imputation upon any One in like Circumstances with Mine, who had given all poſſible Evidences of his Duty and Affection to the Preſent Government. MY LORDS, I have taken the Oaths of Allegiance to HER MAJESTY, and that of Abjuration againſt the Pretender, and when therefore I preach'd the Doctrine of Non-Resistance, it is moſt apparent, that the Government, which I perſuaded My Fellow-Subjeſts not to Reſift, is the Preſent Government; and I humbly conceive, that the Preſent Government can never be Overturn'd, if it be never Reſifted.

How True a Zeal, and Affection I have always born to HER MAJESTY's Person, and Government, I leave to be Judg'd by YOUR LORDSHIPS, and the Whole World, from thoſe Publick Demonstrations which I have given of it, at all Times, when I had Occaſion to make Mention of Either. I hope, YOUR LORDSHIPS will Pardon Me, if I refer to ſome of My Own Printed Expreſſions, as an evident Proof of My Unfeign'd Duty, and Allegiance. " If, to call it the moſt Inestimable Blessing this Nation could Enjoy, that HER MAJESTY, the Good and Pious Relict of the Royal Family, Sits now happily upon the Throne of HER Anceſtors; if to Pray, that God may long Preserve HER for the Comfort and Support of the Church, as the Only Security, under God, it has to Depend upon; If, earnestly to Contend for the Safety, Rights, and Establishment of HER MAJESTY, together with Those of the Church; If, to Vindicate HER MAJESTY's Title to the Crown againſt the Uſurpations, Pretences, and Encroachments of HER Adverſaries, and to Assert HER Right to the Throne to have been ſo Clear, Manifest, and Undoubted, that even HER Worſt Enemies (could ſuch a Pious Princess be ſuppos'd to have any) muſt acknowledge it; That SHE was Proclaim'd as 'twere

" by

" by the Voice of God, in the Universal Joy, Satisfaction,
 " and Unanimity of HER Subjects, that HER Personal Merit
 " Exempted from That, made HER Worthy of a Brighter
 " Diadem than SHE wears; If, to Persuade HER Subjects
 " with the most hearty Zeal, and Generosity, to Enter into
 " a Necessary War, for the Defence of HER MAJESTY, and
 " the Common Preservation of Our Church, Liberties, and
 " Constitution, against a Powerful Adversary; If, to Be-
 " seech God to Prosper so Good an Undertaking, to give an
 " happy Event and Issue to such a Rightful Cause, to Crown
 " Our Arms with Victory, and to make them as Successful,
 " as they are Just, and Honourable; And that, in order to
 " this, We are All bound, both in Duty to God, and Our
 " Sovereign, as well as by Our Own Interest, unanimously,
 " and heartily to Assist, and Support HER under this Great
 " Undertaking, as far as Our Prayers, and Estates, Lives,
 " and Fortunes can Serve HER; If, to Persuade HER Sub-
 " jects, that the Great, and Threatning Dangers of Our E-
 " nemies, should have that Just Effect upon Us, to Unite
 " Us, as much in Our Resolutions, and Affections, As they
 " do in Our Common Interests, Apprehensions, and Trou-
 " bles; If, to Set out the Blessings We enjoy in the Wise
 " Constitution of Our Government, and Laws, in the most
 " Refin'd Policies of Our Parliament, and Ministry, in the
 " Strength and Number of Our Armies, Fleets, and Con-
 " federates, in the Care and Watchful Vigilance, the Cou-
 " rage, Resolution, and Conduct of Our General, and above
 " all in the Piety, and Prudence of Our *Most Gracious*
 " QUEEN; If, to Affirm that SHE daily gives fresh Instan-
 " ces of HER Wisdom, in the Happy Administration of HER
 " Government, and in nothing more Shews HER Policy, and
 " Distinguishing Judgment, than in making Choice of
 " such Ministers of State, who are acceptable to their
 " Country, and Express such a Zeal, and Steadiness in its
 " Service, and true Interests, and whom nothing could
 " Bribe, or Betray into a Party, wherein it might any ways
 " seem to be Endanger'd; If, with the most ardent Requests
 " to implore God's Providence, which through so many
 " Dangers and Difficulties has rais'd up, and Preserv'd HER
 " MAJESTY, to carry on these Glorious Undertakings with
 " Success,

" Success, that SHE may be Able to Restore, and Settle
 " the Peace of Europe, in its just Rights and Limitations ;
 " and that, as God has Bestow'd a Crown upon HER in
 " This World, as the Reward of these Heroic and Pious
 " Designs, so, after a Long Reign here, he would Advance
 " HER to an Higher Throne in Heaven, and Dignify HER
 " with a Glorious and Immortal Crown hereafter ; If this,
 My LORDS, I say, is *Falsely, and Maliciously to Suggest,*
that HER MAJESTY's Administration both in Ecclesiastical,
and Civil Affairs, tends to the Destruction of the Constitu-
tion ; If This be Charging HER MAJESTY, and those in
Authority under HER both in Church, and State, with a
General Male-Administration ; If This be, as an Incendi-
ary, to persuade HER Subjects to keep up Distinctions of
Factions and Parties ; If This be Instilling Groundless Jeal-
ousies, Fomenting Destructive Divisions, and stirring up
HER MAJESTY's Subjects to Arms and Violence, against
any but HER Enemies, then, My LORDS, I am Guilty
of this Article of Impeachment ; Otherwise, I am Inno-
cent.

My LORDS, I have always Thought it *My Duty*, upon
 All Publick Occasions to Assert these Principles of *Loyalty,*
 and *Subjection* to the Supreme Power, whenever I had a
 Proper Call so to do ; of this there are *Numberless Witness-*
ses in those several Places to which I have Belong'd. One
 of these I beg leave of YOUR LORDSHIPS particularly to
 Mention, *Magdalen College in Oxford*, whereof I am at
 present an Unworthy Member ; and which by the known
Sufferings of the *Whole Body* for the *Church*, and *Constitu-*
tion, contributed as much towards the *Late Happy Revo-*
lution as any Society in the *Kingdom*. To which *Honoura-*
ble Society I humbly appeal for *My Character*, and *Beha-*
viour. I could also Appeal for the same to a *Right Re-*
verend Lord, that now fits on the *Bench of Bishops*.

Had it been fit to have Troubl'd YOUR LORDSHIPS with
Evidences of My Hearty Affection to the *Present Govern-*
ment, I could have produced them in Great Abundance,
 from the *Persons* with whom I have *Convers'd*, from the
Gentlemen whom I have *Bred up*, and from the *Congrega-*
tions to which I have *Preach'd*. If *My Principles* had any
Tendency

Tendency towards *Alienating the Affections* of HER MAJESTY's Subjects, surely *some* One Instance of My *Disloyalty* to the QUEEN, *some* Favourable Expressions towards the Pretender, *some* Indications of My *Dislike* to the Present Settlement, and the Protestant Succession, might have been *Pitch'd* upon, and *Expos'd* to YOUR LORDSHIPS, in order to *Justify* the *Charge of Sedition* against Me. But I can-
not, but with Pleasure, Observe to YOUR LORDSHIPS, that from the *Whole Course* of My *Actions*, no One Instance of *That Kind* is *Alleg'd*, or so much as *Pretended*.

MY LORDS, the Charge of *wickedly wresting divers Texts of Scripture* lyes very heavy upon Me, as a *Christian*, and *Minister of Christ*. If I am Guilty of it, there is *Another Tribunal, Another Bar* at which I am to Appear, and where by *that Scripture*, which I have *Wrested*, I shall be *Judg'd*, and *Condemn'd*. In the mean time, MY LORDS, I hope that those, whose *Particular Profession*, and *Studies Qualify* Them to be the most *Competent Judges* of such Matters, will *Absolve* Me in this Particular.

Upon the *Whole*, therefore, MY LORDS, I hope it appears, that I am not *Guilty* of *any* of the *Crimes* of which I am *Accus'd*, that I have *Transgress'd no Law of the Land*, neither *Statute*, nor *Common Law*, relating either to HER MAJESTY, or to *My Fellow-Subjects*, to the *Church*, or to the *State*: and that I may with all *Humility* apply to my *Own Case*, the *Words* of *That Blessed Apostle*, whose *Doctrine* I *defend*, and whose *Example* I hope I shall have the *Grace to follow*, *Neither against the Law, nor against the Temple, nor against Cæsar, have I Offended any Thing at all.*

What I have hitherto humbly Offer'd to YOUR LORDSHIPS relates to *My Words*, and *Actions*; and as to the *Thoughts, and Intentions of My Heart*, which are known only to *God*, and *My Own Conscience*, and which are *Affirm'd* in *My Impeachment* to be *Wicked, Seditious, and Malicious*; I call the *Searcher of Hearts* to *Witness* in the most *Solemn, and Religious Manner*, as I expect to be *Acquitted* before *God, and his Holy Angels*, at that *Dreadful Tribunal*, before which not only *I*, but *All the World*, even YOUR LORDSHIPS, who now sit in *Judgment* upon Me must appear, to be *Acquitted*, or *Condemn'd*; that I had no such *Wicked, Seditious,*

ditious, or Malicious Intention; that there is nothing upon Earth, I more Detest, and Abhor; that My Designs were, in every respect, directly Contrary. I had no Intention to Asperse the Memory of His Late Majesty, to Traduce, or Condemn the Late Happy Revolution, or to Arraign the Resolutions of Both Houses of Parliament. So far was I from Designing to Undermine, and Subvert HER MAJESY's Government, and the Protestant Succession as by Law Establish'd, that it was My Sincere Intention to Exert My Best Endeavours for their Security. So far was I from Intending, to persuade HER MAJESTY's Subjects, to keep up a Distinction of Parties, and Factions, from Instilling groundless Jealousies, fomenting Destructive Divisions among them, or Exciting and Stirring them up to Arms and Violence, that My Aim was to persuade them to lay aside All Distinctions, to Unite in One, well-compaied Body, to be Obedient to their Governors, and to Support the Present Establishment. So far was I from Designing to Defame HER MAJESTY's Administration, or to Infuse any Undutiful Thoughts of HER, that I not only Pay HER All Honour and Obedience, but am from the bottom of my Soul zealous, and affectionately Loyal to HER; being entirely persuaded, that the Church is so far from being in Danger from HER, that SHE is as heartily Affected to its Establishment, and Prosperity, as, I hope, I have always shew'd my self to be to HER Sacred Person, and Government.

As to the Protestant Succession by Law Establish'd, tho' the Doctrine which I Preach'd, tends to the Security of it, (as I heartily desire *every thing* by Me spoken should tend) yet having *no Occasion* in either of My Sermons to take Notice of it, I do no where in Those Sermons Mention it, nor say any thing that can be *Interpreted* to have any View towards it. Therefore tho' I cannot with My best Application apprehend, how it comes to be Said in the *Preamble* to *My Impeachment*, that *I had Design'd to Undermine and Subvert it*, yet I shall gladly take this Opportunity, of Declaring My self, before YOUR LORDSHIPS upon That Subject. It is my Sincere and Hearty Prayer, that God would prolong the Life of HER MOST SACRED MAJESTY, whose *Exemplary Goodness and Piety*, give Us the Best Hopes

We

We have of Averting That Vengeance, which is due to the Wickedness of the Age We Live in, that He would Bless HER Councils at Home, and HER Arms Abroad, and make HER Reign exceed that of HER Renowned Predecessor Queen Elizabeth, in Length, as well as Glory. But when the Inheretrix of the Blessed Martyr's Crown, and Piety, when SHE, the Desire of Our Eyes, and the Breath of Our Nostrils, shall full of Years, and Honour, be Gather'd to HER Fathers, and exchange HER Temporal for an Immortal Crown; (since We are Depriv'd of That Prince, HER ROYAL OFFSPRING, whose Loss no True Lover of his Country, and of the Royal Family can reflect upon without a Bleeding Heart, and whom God in his Anger took from Us, because We were Unworthy of so Inestimable a Blessing,) I earnestly beseech God, in desent of Future Issue from HER MAJESTY, to Perpetuate the Succession of the Crown, as it is Establish'd in the most ILLUSTRIOUS HOUSE OF HANNOVER, which I look upon as, next to his Providence, the Best Guard We have against Popery and Arbitrary Power, the Best Security of Our Church, and of the Constitution of our Government, which is the Glory and Happiness of Our Own Nation, and the Envy of All Others. And I cannot yet apprehend, how the Doctrine, which I have Taught tends to Weaken, or Undermine it; nor on the Other Side, how the Doctrine of Resistance, which brought HER MAJESTY's Royal-Grand-Father to the Block, (supposing it a true Doctrine) comes to be Mention'd, or Thought of, much less to be Industriously Maintain'd, as a NECESSARY AND INDISPENSIBLE DUTY, under the most Mild and Gracious Administration of the BEST OF QUEENS. Nothing seems more Strange than that Resistance should be so carefully Taught under such a Government, unless it be that Non-Resistance should Overturn it.

So far was I therefore from having any of Those Wicked, Malicious, or Seditious Designs, which are laid to My Charge, that My Intentions were, on the Contrary, to Instil the Principles of Loyalty, and Obedience into My Fellow-Subjects, and withal to put a stop to That Torrent of Lewdness, Irreligion, and Atheism, of which I have given YOUR LORDSHIPS so many Flagrant Testimonies.

Those *Outrageous Insults* upon *God, and Goodness*, are so Provoking, that they may *Excuse* some *Heat, and Severity of Expression* in a *Minister of Christ*, who has a *Just Sense of Religion*, a due *Concern* for the *Discharge* of his *Holy Function*, or for the *Honour* of his *Maker, and Redeemer*. And if any *Objection* be made against *Me*, for Treating with an *Unbecoming Bitterness* such *Daring Rab-shekabs*, who *Defy the Living God*, I beg leave to Reply in the Words of a *Reverend Father of Our Church*, *Let them consider what Moderation, and Temper, a Man had need be of, that in This Nation, and this Age, shall speak against Faction, Rebellion (I add, *Deism, Tritheism, and All Sorts of Heresy, Blasphemy, and Atheism*) without Extraordinary Severity. Nay, it is Our Dury in such Cases, to Express Our Selves with *Warmth, and Sharpness*, according to the Example of Our *Blessed Saviour*; who, tho' *Meekness it self*, could not but shew the utmost Indignation at the *Profaning the House of God*. This is not, *MY LORDS*, to *Rail*, but to *Rebuke*; and those, who *Ridicule, or Censure Us* for it, either *have not*, I presume, or *will not* *Own* They have, a *Right Notion* of the *Dignity of Our Office*; will not Consider, that *We are the Ambassadors of Christ*, that *We are Commanded, in his Name, to Exhort, and Rebuke with all Authority*; and that *Our Authority* is *Deriv'd* from those to whom it was said by *Our Blessed Saviour*, *He that Despiseth You, Despiseth Me, and He that Despiseth Me, Despiseth Him that sent Me*: Whatever Expressions therefore in my Sermons may have *Slipt* from *Me*, which seem so far Liable to *Exception*, as to carry a *Sense* I never *Intended* (as *He* must be an *Happy Speaker* indeed, whose *Words* are altogether unexceptionable) yet I humbly hope, the above-mention'd *Provocations* will *Plead* my *Excuse*, or that, as the very worst, some *hasty, or even Violent Expressions*, shall not be *Deem'd High Crimes and Misdemeanours*. I desire it may be farther consider'd by *YOUR LORDSHIPS*, that *I could have no Temporal Interests* to serve by the *Doctrines* *I Advanc'd*; and therefore could have no *Design* in view, but to *Discharge* my *Duty to God, as a Minister of Christ, and to my Sovereign, as a Faithful, and Loyal Subject*.*

MY LORDS, These Things being humbly Offer'd to the
Considera-

Consideration of YOUR LORDSHIPS, I hope, that what I have already *Suffer'd*, as a *Suppos'd Criminal*, will be Thought *Sufficient Punishment* for One, who has *Offended* against *no Law yet in Being*. It must be thought no Little *Grief*, and *Vexation* to any *Ingenuous Man*, to be Brought to *this Bar*, under the *Least Suspicion* of such *Crimes* as are laid to My Charge; but for a Person of *My Function* to have an *Accusation* of *This Nature* Alleg'd against Him, so *heinously Reflecting* upon His *Holy Character*, is such a *Foul Blot*, as tho' His *Innocence* should at last be *Clear'd* by YOUR LORDSHIPS, upon the most *undeniable Evidence*, must leave a *Scar* upon his *Good Name*; which is to All Men Dear, but much more so to *Those*, whose Whole *Capacity of Doing Good in the World Principally Depends upon it*.

MY LORDS, as the *Matter of My Charge* was highly *Criminal*, so the *Form*, and *Manner* of it ran in such *General*, and *Uncertain Terms*, that 'twas impossible to know the *Grounds of My Accusation*; or how to *Defend My Self*, when I knew not *Where I should be Attack'd*. So that after I had provided as *particular an Answer* as such a *General Accusation* would Admit of, the *Commons* were pleas'd in their *Replication* to say, that there were *several Things in it Foreign to the Charge*. To the Great Mis-
fortune of falling under the *Displeasure* of that *Honourable House*, I might add, That of a *Long and Close Confinement*, and of an *Expence* no ways proportion'd to My *Circumstances*. These, MY LORDS, are *Afflictions* which can be conceiv'd by no Body so well as by *Him*, who has been so *Unhappy* as to *Feel the Weight of Them*. And among These I reckon it not the least of My *Sufferings*, that I have been for so long a time *Debarr'd from taking heed to That Flock, over which the Holy Ghost hath made Me an Overseer*. For even since I have had My *Liberty*, by the Favour of YOUR LORDSHIPS admitting *Me to Bail*, I have purposely avoided Doing any Part of the *Duty of My Function*, or even *Appearing in Publick*, lest it should Occasion any *Tumult or Disturbance*; as My *Necessary Attendance* on YOUR LORDSHIPS from time to time, has since been thought, *Unhappily to have done, without any Fault*

Fault of Mine, or the least degree of Encouragement given by Me, which I profess, in the Presence of God, to Abhor.

All these Circumstances, MY LORDS, being consider'd, together, with the Publick Manner, the Length, and Solemnity of My Trial, before so AUGUST a COURT OF JUDICATURE, by which Means I am made a Gazing Stock, both by Reproaches, and Afflictions, and a Spectacle to the Whole World; I have stood in this place day after day, to hear my Self Accus'd of the Blackest Crimes, and openly Revil'd; I have been Represented as a Papist in Disguise, as a Rebel, as an Enemy to HER MAJESTY's Person, and Government, and a Favourer of the Pretender, tho' I have Abjur'd him, (but not Forgot him, as a Learned Person was pleas'd to say) that is, as the Worst of Perjur'd Villains: I have been call'd an Insignificant Tool of a Party, on the One hand, and a most Dangerous Incendiary, on the Other, nay an Angel, that is a Devil, detach'd from the Infernal Regions: All these things, I say, being consider'd, (and YOUR LORDSHIPS I am sure, in tender Compassion to Me, will consider them.) it is most certain, that, whatever be YOUR LORDSHIPS Determination concerning Me, I cannot escape without being a very Great Sufferer, and I shall have been abundantly Punish'd, tho' I should have the Happiness to be by YOUR LORDSHIPS at last Acquitted.

Yet I cannot Reflect without Comfort, (the Greatest of Comforts, next to That of a Good Cause, and a Good Conscience) that I Answer for My Self this Day before the most Illustrious Assembly in the World, the Whole Body of the Nobility of GREAT BRITAIN; whose Princeley Extraction, and High Quality, whose Magnificent Titles, and Splendid Fortunes, whose Hereditary Candour, and Generosity, inherent in Noble Blood, Inseparable from the Birth, and Education of Peers; in a word, whose Solid Judgment, and Exact Skill in the Laws of This Realm, so eminently Qualify them for the Final Determination of Justice; who are neither to be Sway'd by Hopes, Over-rul'd by Fears, nor Mistled by any False Prejudice, or Passion. If it must be a Man's Misfortune, to Labour under such hard Circumstances as Mine, it is no small Mitigation of Them, that He Pleads His Cause before such Judges, who, He knows, will Decide

Decide it, with the strictest Impartiality, Equity, and Honour.

And when I consider that I now Stand, and am Judg'd for some of the Doctrines of That Gospel, which God Deliver'd unto Our Fathers, and You, My LORDS THE BISHOPS, Their Successors, have receiv'd from Christ and His Apostles, as the Sacred Depositum of the Church, to be Maintain'd inviolably in its Primitive Simplicity; when I consider, What is the Cause for which I am this Day call'd in Question; that it is One of those Eternal Truths, which You are so Solemnly Commission'd to Teach, and earnestly Contend for; when I consider, that 'tis what Our Blessed Lord and his Apostles seal'd with their most Precious Bloud, and so many Primitive Martyrs Maintain'd even in the midst of Flames, so many Learned Bishops, and Confessours Recommended to Posterity in Their Immortal Writings, as the Distinguishing Badge, and Glory of Our Reformation; nay, when I consider, that 'tis what You Your selves have already supported with Incontestable Reason, and Authority; it is no small Satisfaction to Me to think, that as YOUR LORDSHIPS are My Judges, so, I hope in God, You must be My Advocates. What a Guilt, as well as Disgrace, would it justly Devolve upon the Clergy, to Recede from any Principle of Our Excellent Church, especially from what has been so long Retain'd, and Boasted of, as its Peculiar Character! By Abandoning which We must Relapse into some of the worst Doctrines even of Popery it self, and render Our Selves the most Contemptible, as well as Inconsistent Church in the World! I think, I may therefore with Confidence use the Words of the Great Apostle to His Accusers; Having obtain'd Help from God, I continue unto this Day, Witnessing both to Small and Great; Saying none other Things than those which the Prophets and Moses (I may add Christ, and his Apostles,) did say.

For, MY LORDS, if I have committed any Faults or Errors in Expression, yet as I Insist upon my Innocence with respect to All the High Crimes laid to My Charge, so I must still Insist upon All the Doctrines which I have Taught, as being Agreeable to the Word of God, and to the Doctrine of our most Excellent and truly Apostolical Church, and which all of the Clergy are Oblig'd both by Subscription, and Oath

to Acknowledge, and Defend. And how hard are Our Circumstances, if We must be Punish'd in This World for Doing that, which if We do not, We shall be more heavily Punish'd in the Next ! What a Condition are We in, if We are Commanded to Cry aloud and Spare not, to Exhort, Rebuke, in Season and out of Season, on the one Hand, and Prosecuted, Imprison'd, Ruin'd on the Other ! If this be Our Case, who indeed is Sufficient for these Things ? And how truly may We of the Ministry above All Men Living, Apply to Our Selves those Words of the Apostle, *If in this Life only We have Hope in Christ, We are of all Men most miserable* : But Our Comfort is, that Our Hope in Christ is not only in *this Life*. Justly might we be Reproach'd, and Deserve some of Those Reflections, which in these Lentious Times are so Plentifully pour'd upon Us, were We not ready to Practise the Doctrines We Preach, of Self-Denyal, taking up our Cross, and patient Submission to Sufferings and Afflictions ! For my Own Part, it matters not what becomes of Me, nor is My Deliverance, or Ruine, of any Moment to the World ; or, if it be, I am ready not only to be Bound, but to Dye, could I by That do Service to My QUEEN, My Church, or My Country ; neither Count I my Life dear, so that I might Finish my Course, with Joy, and the Ministry, which I have receiv'd of the Lord Jesus. But may God so Direct YOUR LORDSHIPS, that through Me a Wound may not be Given to the Doctrines of the Scriptures, and of the Church, which Christ hath purchas'd with his own Bloud.

And so, with all Humility and Resignation, I submit My Self to YOUR LORDSHIPS Judgment ; be it what it will, One Thing I am sure it can never take from Me, the Power of Wishing, and Praying, and (whether in Prosperity or Adversity, whether I am Acquitted, or Condemn'd,) I shall always Pray for the QUEEN My SOVEREIGN, for YOUR LORDSHIPS, My Judges, and for the COMMONS My accusers ; most earnestly beseeching Almighty God, to Deliver all Orders, and Degrees of Men amongst Us, from All False Doctrine, Heresy, and Schism, from Hardness of Heart, from Contempt of His Word, and Commandment, from Envy, Hatred, and Malice, and all Incharitableness.